

The Church in Utah.

(FRISCO.)

Early in August, 1876, Father Scanlan left Salt Lake City for Beaver to perform the marriage ceremony of Dennis Ryan and Mary C. Hanch, which took place in that little town Aug. 7, 1876. The following day he left for Frisco, staying in Minersville over night and reaching Frisco on the 8th. This was the first visit of a priest to the place. The following Sunday services were held. Frisco was then in its infancy. There were but few houses. The population consisted of prospectors and those who were employed in the Horn Silver, which had been purchased a short time before that date by A. G. Campbell, Matthew Cullen, Dennis Ryan and H. Byron. The nearest railroad point was Juab. Having remained one week he returned to Salt Lake.

SILVER REEF.

The next visit in 1877 when en route to Silver Reef. He remained only a few days, holding services on Sunday and proceeding the next day on horse back to Silver Reef. In June, 1878, Father Kiley on his way to Silver Reef, went first to Frisco, where he stayed for two weeks, collected funds for the Sacred Heart Academy, Ogden, which was then in course of erection. In December of the same year Father Scanlan went to Beaver, and on the 19th of that month married Matthew Cullen and Emma J. Thompson. As on a similar occasion he had proceeded to Silver Reef, which was his destination, first went to Frisco, held services on Sunday and then proceeded to Silver Reef. In 1879 and 1880 Frisco was visited by a priest from Salt Lake twice each year. Towards the beginning of 1880 many Catholic families had settled in the district. In November of that year Very Rev. L. Scanlan during his visit was approached by some members of his congregation, who promised him substantial aid if he would build a church and send them a resident priest. Encouraged by good will shown at the usual Sunday services, he accepted their plan that he intended remaining with them for some months, and would, in accordance with the expressed wish of some of his present congregation, build a church and send them a permanent pastor. Nearly all present showed their willingness to co-operate in the good work, by signing their names to a subscription list. A large lot was secured, and the erection of the church began at the commencement of 1881.

FIRST MASS CELEBRATED.

A nice frame building 50x30 feet with two rooms in the rear for the future pastor was completed and opened for public service on Quinquagesima Sunday of the same year. Its completion marked a new era for the Catholics of Frisco. In May Very Rev. L. Scanlan returned to Salt Lake, and Rev. P. M. Smith took charge of the new mission. After six months he resigned his charge, and returned to San Francisco. His place was taken by Rev. P. M. Cushman, who remained till November. After the withdrawal of Father Cushman no permanent priest was appointed to the place, being visited two or three months, according to the demands of the people. Since the closing down of the smelters, and some of the mines, the population of Frisco has been gradually decreasing and in the past few years only one or two Catholic families have been there. At present it is visited only when some urgent call is sent to Salt Lake.

EUREKA.

Long before the connecting link of the Oregon Short Line from Lehi Junction to Ironton was built, Tintic was visited by a Catholic priest. Early in December, 1872 Father Scanlan went by stage from Lehi to Camp Floyd where he remained over Sunday holding services. The priest, Father Scanlan, then proceeded to Diamond, holding services there; also in Silver City and Eureka. In the baptismal record are registered five baptisms. The Tintic by Father Scanlan dated December 9, 1872. These are Dennis Sullivan, Veronica S. M. Brown, Victor E. Alphonsus R. M. Brown, Elmer, At this early period but few members of the Church were in the district. Silver City, Diamond and Eureka gave ample evidence that prospecting was done, for the hills surrounding those places were dotted with holes made by the miners' pick.

A LOG CABIN VILLAGE.

In the little village with their high sounding and suggestive names were only a few log cabins. In one of these with his blankets on the floor, Father Scanlan rested for three weeks, returning to Salt Lake on Christmas. The growth of Tintic from 1872 to 1880 though gradual, was very slow, hence no priest visited the place till 1880. At this time Eureka, principal place in the district, had developed into a fair-sized mining camp and arrangements were made for regular services every three months. A number of families had settled in the town of Eureka. They wanted, and asked that a resident priest be sent there.

FATHER KILEY TAKES CHARGE.

In September of the following year Father Kiley was sent to take charge of the place. There being no town-site, and all unoccupied land being free for settlers, he selected the site on which the present church and school are located. The land being subsequently patented by mine-owners was purchased from them, and deeds made out in regular form to the Ordinary of the diocese. After locating the Church and school site a collection for a new church was taken up. All gave according to their means, and the work of erection began in the latter part of November. The Church was completed on Christmas eve, and the first services were held on Christmas day, 1880. In January, 1886, a school was opened in the Church by William J. Bogan, who also taught night school, which was largely patronized by the miners and other citizens of the place. The school continued until October of the same year.

VISIT OF THE BISHOP.

In the spring of 1891 Bishop Scanlan made an official visit to Eureka, having for his object the reopening of the school. Seeing that the Church could not accommodate the Catholic children of the place, he decided on erecting a new building for school purposes. In this new project the citizens all gladly co-operated. After the encouragement received, he commenced in May the construction of his future school, which was completed in August of the same year, and in September, 1891, four Sisters of the Holy Cross commenced their first school term. Rev. P. Donohoe, rector of the place, was indefatigable in his efforts to provide a good school for the children of his congregation, and has since 1891 encouraged it in every way possible. Fully realizing the force of the text "Nisi Dominus edificaverit domum, in vanum laboraverunt quiescentes eam," he has seen in the past eight years the fruits of his Bishop's labors and his own co-operation blessed by God and can with pleasure look back on the good results accomplished. Father Donohoe holds services occasionally in Mammoth, which is connected by railroad with Eureka, and the big mines. In the near future there may be a Church where regular services could be held.

Wallace is private secretary to Franklin Farrell, the millionaire.

Mr. J. B. Stephenson has presented the church with a fine stove and will this week order a set of stations of the cross.

Miss Lillian Alexander has returned from Mercur, where she spent a few days visiting Mr. and Mrs. B. Steinman.

On last Sunday Rev. Father Morrissey baptized a dear little stranger, who came to gladden the home of Mr. and Mrs. E. V. Manca.

Mr. and Mrs. Alexander Mitchell leave for Chicago next week, where they will live for the future. Their many friends regret their departure.

Mrs. A. R. Haywood, class of '91, St. Mary's Academy, was a guest of Miss Frances Phillips during her stay here to attend the Alumnae meeting.

Rev. Father York of San Francisco was in Zion for a few days this week, the guest of Rt. Rev. Bishop Scanlan. He was on his way home from Europe.

The choir at St. Patrick's Church is composed of the following ladies: Mrs. Weston, organist; Mrs. E. Cantley, Miss Lottie Kirk and Miss Mary Mahan.

Mrs. W. R. Campbell, wife of the prominent Nevada stockman, is at the Cullen, accompanied by her sister, Miss Eva'Neill, and expects to remain all winter.

Vicar General Kiley and Rev. Father York were in Park City on Monday, to visit the mines. Rev. Father York made a geological survey of the great Silver King mine under the guidance of Mr. Daly.

Mr. E. B. Stephenson, the bass soloist of the 11 o'clock choir, sang an "O Salutaris," by Wagner, last Sunday. His beautiful voice and his services are much appreciated.

Mr. W. H. Cunningham returned on last Tuesday from Mercur, where he spent some time in the interests of the De Lamar properties. While in Mercur he injured his arm by falling down an embankment at the Golden Gate mine.

Mrs. J. C. Sullivan of Eureka, Miss Mary Sullivan of Green River, Miss Margaret Clifton of De Lamar, Mrs. A. R. Haywood of Ogden and Miss Dora Kinney of Rock Springs were visiting graduates at St. Mary's last week.

Miss Myra Woods, Miss Anna O'Brien, Miss Margaret Robertson, Miss Adeline De Chene and Miss Lottie Elmer, the young ladies who hope to graduate at St. Mary's next year, were the guests of the Alumnae association at their banquet.

The Needlework Guild will this week distribute to the orphan asylums, hospitals and charitable organizations the garments made during the year. Mr. Porter of the Kenyon has kindly given the members the use of his sample rooms to exhibit the work.

The children's choir at St. Mary's sang very sweetly at the 9 o'clock Mass, and all children in the parish are doing no better than to be glad to sing as members. Mr. Rev. Bishop takes great interest in the children, and the little folks, knowing this, are very faithful in attending rehearsal.

An effort is being made now to organize a boys' choir and select some co-operate with the girls to insure the success of the undertaking by sending a visit to Salt Lake on Tuesday.

Rehearsals are at the Episcopal residence on Saturday afternoon at 3:30 for the girls, and 4:30 for the boys.

A certain young lady has a money to

vote), on being asked what ticket she would support, answered the question so promptly that she was complimented for knowing her mind so well. But this was her reply: "Oh, well, I am only going to vote for Mr. —, because he is so handsome." Heed this, you non-partisan citizens, and in future take your candidates to a beauty doctor.

The Altar Society at St. Mary's is in need of many more active members, and the popular director, Rev. Father Keenan, would like to see every lady in the parish help to beautify the altar by the vestments, linen and all pertaining to the sanctuary of a church is a sacred duty and not pastime, and every Catholic woman should realize this fact.

QUESTIONS AND ANSWERS.

Salt Lake City, Utah, Nov. 6, 1899.

Editor Intermountain Catholic: Whilst being a member of many different churches since my boyhood, and at present not holding a certificate of membership with any, I have been thinking of late what I have been always taught and learned from books regarding the hostile attitude of the Church of the Holy Father was toward science. The condemnation of Galileo as a heretic and his imprisonment are sufficient proofs for the above charges. I am, I enclose card.

P. S.—I enclose card.

The importance of the questions propounded cannot be lightly estimated, for can fall justice be done to the honest opinion of our esteemed correspondent in a newspaper article. We have heard in public lectures and read in books and magazines and similar charges from our childhood days. Brought up in New England states, where allegiance to the spiritual authority of the Holy Father was taught, and where we have been hearing such stuff the greater part of our life, we can appreciate the honesty and good will of any "lover of truth." To the question, the Roman Church has been hostile to liberty. Liberty is a very broad term; may be applied to liberty of thought, freedom of the press, or liberty of action. Liberty of thought, if confined to the minor workings of the soul, could not be suppressed by any law of civil or ecclesiastical, not even by the thinker himself.

If the thoughts, expressed in action, be contrary to the well being of the society, they are suppressed by the civil authority. The anarchist, thinking honestly that he has a right to a part of his neighbor's property, may try appropriate it, but the law will not respect his free thoughts and will soon suppress it.

The church opposes religious liberty by exalting obedience to religious authority, thereby enslaving the mind. She does not oppose religious liberty. One of the first instances of a civil liberty, as far as religious faith is concerned, was to be found in Maryland, which was a Catholic colony, and founded by a Catholic. The Catholic church is a divine institution founded by a divine teacher, and authorized in his name to teach truth. Catholicism is not confined to faith and morals, and is in no wise connected with scientific, political or mathematical truths. Only regarding the former does she teach positively and infallibly. In the latter she leaves the human mind free to search and defend truth. Outside the fundamental principles of religion and morality she does not express her view. Is more liberty needed?

Has she opposed the liberty of the press? Not prior to the sixteenth century, for there was no press as we have it today. Before printing was invented, the only intimation or fore-runner of the modern press, was the printing press, and does not history bear witness to the fact that often some secluded and simple priest arraigned kings and emperors for their tyrannical, greedy and otherwise sinful lives. They spoke as free, if not freer, than any press.

Printing was a Catholic invention, and the first printers were patrons of the Pope. In England, Caxton, who was the first printer, was encouraged by the Bishop of Hereford, Thomas Miling, who was also Abbot of Westminster Abbey, where the first printing press was established. Into the frozen north was introduced by a Catholic priest, who invited and encouraged Miling, with his printing press to come to Iceland.

These facts and many more show that the Catholic church encourages rather than opposed, the spread of knowledge. The index is brought forward as a great bugbear of papal opposition to freedom of the press. It is a well known fact that the expurgatory index is simply a list of books, not intended to encroach upon the freedom of the press; but to protect her children from the baneful influence of a religious or immoral press. Would not prudent parents discriminate as to the books they wished their children to read. All religious denominations are purged from their libraries of books, and other religious works any idea or sentiment not conformable to their standard of orthodoxy. Had not our correspondent, before he was affiliated to any of the churches to which he claimed membership, first to make a profession of faith?

The church of Rome had its censor of the press in the past. This sweeping charge is also denied. When the Pope reigned as temporal sovereign, Rome the Court of Rome, and not the Church of Rome, had its censorship. Being a temporal prince he could do so in his own territory with as much grace as the ruler of Germany. Even in England, which boasts of absolute freedom, and no censor for her, a former editor of the New York Herald—George Houston—was imprisoned in England for 25 years for publishing an infidel work, known as "Eve Homo." In Boston fifty years ago, Abner Kneeland was imprisoned for writing a certain newspaper paragraph. In the Philippines the censorship of the press today is creating no small share of criticism. All religions and all countries have their index and censorship.

The church's hostility to science is substantiated by reference to Galileo's condemnation, the first charge is false. Galileo's heliocentric theory was taught in Rome by one of its Cardinals—Nicholas Copernicus—100 years before Galileo was born. It was taught by Copernicus, a Catholic dignitary, and a professor of astronomy at Rome in the year 1540. In the year 1593 Leonard da Vinci "connects the theory of the fall of bodies with the earth's motion, as a thing then generally received." Was Copernicus condemned for asserting that "the earth moves, the sun is at rest"? No, but was made Cardinal by Pope Nicholas V. Copernicus received marked distinction, and was asked to assist in reforming the calendar, because of his scientific discoveries. There is no intimation of heresy in their case, and they taught Galileo's theory eighty years before his time. Why shun these be protected, honored and respected by Rome and Galileo condemned? Is it not reasonable to conclude if condemned at all it must be for something in no way connected with the heliocentric theory, which was taught and approved in Rome for eighty years before his time. Galileo's theory was not condemned, nor was he condemned nor imprisoned for his theory; but for his persistent efforts in making the Scriptures the basis of his theory. He was summoned before the Inquisition in the year 1615. At his trial there was no censor; he was simply asked not to be introducing into his arguments on be-

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half of science texts of Scripture. He should speak as a mathematician, and for his discoveries confine himself to scientific reasoning. He refused maintaining, first, that his theory was demonstrated, and, secondly, it was supported by Sacred Scripture. In 1615 he came to Rome on his own accord and asked that a decision be given on these two points. Persisting in his demand it was referred to the Inquisition, which decided against Galileo. There was no condemnation of himself or his theory. His friend, Cardinal Barberini, afterwards Pope Urban VIII, did not agree with the decision of the Inquisition. During Urban's reign he was encouraged, and being elected published, in 1637, his dialogue, in which, contrary to his previous attitude, he attempted to show that the Holy Father was not competent for authority, he transcended all legitimate bounds. For this he was condemned not for his theory. He was not imprudent, but he was in error. His friend, the Tuscan Ambassador, his treatment by ecclesiastical authority and especially the Pope, was the very reverse of largeness and severity.

ALL HALLOWS NOTES.

Mrs. A. Findlay, of Kanab, Utah, called on her son Marie.

Mrs. A. Flynn of Butte, Mont., is in the city, visiting her son Ross.

On Sunday last Mr. Michael Moran, of Uintah, called on his son, William.

Mrs. Noah Bartholomew, of Prince, Utah, visited her son Bert on Sunday last.

Rev. J. Callahan, senior assistant of Butte, Mont., is spending a few days at the college.

The students are hard at work preparing an entertainment for St. Cecilia's day, Nov. 22.

Mr. F. Woodruff, of Lander, Wyo., stopped at the college last week to see his two boys, Leo and Fred.

Miss Nellie Callahan, of Butte, Mont., on her way to Coronado Beach, Cal., called at the college on Monday last.

Among the new students who entered the college this week are Charles Marquie, John Wink, Emmet Mulvey, Rex Moore and Imas Rice.

On Wednesday Mrs. P. W. Largey gave a banquet at the Knutsford to the following boys from Butte, now attending All Hallows College: John Hennessey, Bonner Gordon, Ransom Rice, Imas Rice, Joseph Rice, W. Shields, Hugh Downey, Rossi Flynn, Leo Moran and Crichton Largey. Among the invited guests were Fathers Callahan, Larkin and Murphy.

ROLL OF HONOR.

On Saturday last, the percentages obtained in the various studies, during the month of October, were read out to the college students. The president, Fr. Larkin, expressed his satisfaction with the results as shown by the examinations. The following students obtained over eighty per cent and thus secured a monthly certificate:

Rhetoric Class—Thomas Powers, Thomas Canby, George Smith, John L. Sullivan, Thomas Wolohan.

Poetry Class—Charles Madden, Daniel Sullivan, Thomas Brogan, Paul Mc-

Cormick, Louis Lusk, Ernest Morgan, Richard Melloy, Joseph Burri, Stephen Hayes.

Humanities Class—James Cloonan, Charles Larkin, John Hennessey, Patrick O'Neill, William Shields.

Second Commercial Class—Robert Sneddon, William Luddy, James

decker are simply the names of the students, Gilbert White, Charles Furey, John Magrath, Edward Riley, James Hinkley, Richard Luxon, Louis Leonard, Cornelius Jones, Joseph

First Grammar Class—William Col-

harp, Thomas Deolittle, Hugh Downey, Fred Flynn, Merle F. Freedy, Earl Free,

Charles H. Hennessey, George Johnson, Fred Luddy, Willie Moran, James Murphy, Ransom Rice, Joseph Thomas, Frank Murphy, Rhynold Thill.

Second Grammar Class—Bonner J. Bonner, A. Peterson, R. Pearce, L. Hayes, J. Mulvey, C. Largey, M. Curran, B. Bartholomew, L. Moran, O. Snyder, A. Murphy, R. Schea, R. Johnston.

First Junior—Joe Woodruff, A. Stev-

ens, William McDermid, Charles

Turnes, Thomas Sun, Irl Shea, J. Mc-

Gray, War Gavin, Joe Chalton, James Ivers, Harry Ivers, William

Lawlor, Reed Lawlor, A. Cannon, Harry Browne, Walter Simpson, Leonard

Second Junior—Herman Siegel, J. Siegel, Bernard Hanson, William Carr, Albert Daly, Joseph Reilly, Milroy Hill,

Warren Hill, J. Snyder, Donald Morgan, William Keegan, Bonner Gordon, Morgan McDermott, Hayden Campbell, J. Simpson.

UTTE NOTES.

(Correspondence Intermountain Catholic.)

Butte, Mont., Nov. 9.—On Wednesday night Mrs. Miles Finlan, who has been in ill health for some time, left for a short visit to Michigan. There she will be joined by Mr. Finlan for a trans-

Atlantic winter tour. They purpose spending the Xmas holidays in Rome.

On Sunday last Father Callahan and his sister, Miss Callahan of "The Lenox," left for Salt Lake City. The former will spend a few days with his many admirers at All Hallows, returning home to resume his pastoral duties Sunday. The latter continues on to California for the winter.

Professor J. S. Hamilton of the Butte Optical company is absent this week on business around Livingston and vicinity.

Butte physicians are doing a "band office business" in the vaccination line, owing to the appearance of smallpox. Several city blocks have been quarantined, and the parochial school in Walkerville has been closed.

John McCoy, a well known contractor of Butte, died on Sunday, Nov. 5, at his home at No. 12 North Montana street, from pneumonia. He had been ill but a few days.

The deceased was a native of Cork, Ireland. He came to America in 1857, locating first in Dubuque, Ia. In 1889 he came to Butte, and has since resided here, following the occupation of contractor, several of the big blocks of this city having been built by him. He leaves a widow and son who reside in Butte and two sons and a daughter who live in Iowa. The remains will be shipped for burial to Dubuque.

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